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BOOK REVIEWS.

LECTURES ON MODERN IDEALISM. By Josiah Royce. Yale University Press, New Haven, 1919. Pp. xi, 266.

This forceful volume, revised for publication under the editorship of Dr. Jacob Loewenberg, is announced as "heading the list" of Professor Royce's posthumous works. It consists of lectures delivered at Johns Hopkins University in 1906, under the title "Aspects of Post-Kantian Idealism." Very justly do its publishers say that it fills a genuine need in philosophical literature; that the idealistic doctrines of the self, the social order, nature and the Absolute are here presented with that power, clearness, and adequacy which Josiah Royce alone could summon to such a task. The reader is held to continuous admiration that so much could be accomplished within the brief compass of ten lectures, and that such clearness could be maintained when dealing thoroughly and fundamentally with matters usually so difficult.

Professor Royce is surveying a field covered by many textbooks, as well as by his own previous volume on *The Spirit of Modern Philosophy*; but he is doing so with a different purpose. Here he presupposes that type of knowledge on the part of his reader. "In vain do we look," says Dr. Loewenberg, "for the hackneyed themes of a hundred histories of philosophy." The discussion addresses itself at once, then, to the more significant and vital problems, and easily surpasses in range and depth that which the books of the other type contain. To the advancing student of philosophical matters it must be a volume of very genuine service.

The first two lectures are given to Kant's conception of knowledge and the forces that tended to modify it. Here the large significance of Kant's viewpoint is first brought out in connection with the argument for the deduction of the categories. Then we are shown that "Kant had a very singular power of holding his judgment suspended regarding matters that almost any disciple of Kant is at once tempted to decide, and to decide in a way that leads to a modification of the Kantian doctrines." This suggestion is worked out in such wise as to make luminously clear the rise of the issues concerning the interpretation of Kantianism. The student can see why Kant remained a Kantian; but he can

see also with special clearness the necessity that was laid upon Fichte to regard him as a half-philosopher.

The third lecture moves into a study of Schelling, which continues until the close of the fifth. The rich suggestiveness of this thinker is skillfully exploited to display the manifold motives which were working in the idealism of that period. Thus the Kantian conception of the self is brought into connection with a conception of the Absolute which, owing something to the mysticism of Spinoza and of the Hindus, yet undertakes to develop also the more characteristic factors of Western thought. "The new doctrine was never meant to be any mere revival of mysticism. I tried to suggest its spirit by calling its religion a synthesis of mystical and rationalistic motives. What I now add is that these rationalistic motives were dialectical, largely because of the stress which these thinkers laid upon the active element in thought, in truth, and in reality" (p. 86). Indeed, Professor Royce repeatedly urges that these "absolutists" had much of the spirit of pragmatism within them, just as he eventually points out that recent pragmatism is an offshoot of the Kantian and post-Kantian insight. Concerning Schelling, after explaining the significance which he found in the dialectical method, and expounding the problem, viewpoint, and something of the course of thought in the Philosophy of Nature, Professor Royce develops rather more fully the teaching of the *Transcendental Idealism*. One important thing touched upon is Schelling's emphasis upon the social implications of selfhood. "The sense of this doctrine, which Schelling derived from Fichte, and which he expresses with the greatest definiteness, is the same as that which with regard to recent investigations Professor J. M. Baldwin and I have emphasized" (p. 127).

Of the four lectures devoted to Hegel three are given to the *Phenomenology*; and I know of nothing in our literature which is likely to be so serviceable in opening up to the student the meaning and importance of this difficult classic. Professor Royce's students had already spread the report of his splendid skill in interpreting Hegel through this work; and it is a matter of profound congratulation that some of the results of that skill are thus preserved for the benefit of all readers. One suggestion alone, that *Weltgeist* might be translated as *Everyman*, throws a flood of light. The ninth lecture, which deals with Hegel's mature system, studies this chiefly in its relation to the *Phenomen-*

ology. Particularly important here is the discussion (pp. 223-225) of the maxim that *Alles Wirkliche ist Vernünftig*, and its distinction from fatalistic determinism; and of the kindred question concerning the sense in which a relative irrationality enters into Hegel's world.

A concluding lecture deals with the later fortunes of idealism and its present position. Here the significance of the reaction against idealism is interpreted, and a highly interesting discussion is given of the value of those individual variations of philosophical opinion, so characteristic of the present time. While displaying the utmost breadth of sympathetic consideration, Professor Royce strives to overrule all these in general, and the followers of Schopenhauer and of William James in particular, to the greater glory of that ideal of systematic consistency which modern Idealism has been endeavoring to state.

The work of the editor has been so well done that it is nowhere in evidence. The main criticism upon the entire volume is that one could wish it had been before the philosophical public at least ten years ago.

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REMINISCENCES OF LEO NICOLAYEVITCH TOLSTOI. By Maxim Gorky. Translated from the Russian by S. S. Koteliensky and L. Woolf. Richmond: The Hogarth Press, 1920. Pp. 71. Price, 5 s. net.

These fragmentary reminiscences of Tolstoy are of the highest biographical importance, and Tolstoy, who in earlier biographies is dim and cloud-like, is illuminated by the ardent candour of his biographer. The fierce light is so searching that the eye shrinks, and yet Gorky begins and ends on a note of wonder, for "the man was Godlike";—perhaps a kind of Russian god in their amazing folk-lore "not very majestic, but more cunning than all the other gods."

The ethical teaching of Tolstoy in his later years when a disturbance of his relations towards every aspect of human life becomes evident, is explained by Gorky's portraiture of the man. The Manichee in Tolstoy that wrote the *Kreutzer Sonata* is illustrated by some significant details. "Woman, in my opinion," says Gorky, "he regards with implacable hostility, and loves to punish her. It is the hostility of the male who has not